

ANTI-SLAVERY LECTURES IN BOSTON.

The second annual course of Anti-Slavery Lectures in this city, is to commence at the Tremont Temple, on Thursday evening next, Nov. 22, by a lecture from Hon. Gerrit Smith, of New York, by J. O. Whittey, to be read and understood, by Rev. Thomas Starr King. By referring to the list of lecturers, as given in the official notice in another column, it will be seen that it presents a strong array of talent; and we presume that all tickets will be readily sold. As our name has been published in connection with that list, and in order to define our position, we publish the following letter to the lecturing committee, asking for it a candid consideration and an impartial judgment.

Boston, Nov. 12, 1855.

GENTLEMEN: Your letter of October 1st, 1855, inviting me to deliver one of the lectures of the course on slavery, to be given at the Tremont Temple, was not received by me till to-day. I hasten to reply to it, and to give you my views on the most respectfully declining your courteous invitation.

In the first place, you state that "a large number of gentlemen (alias men-stealers) from the South will be invited to favor (?) us with the views prevalent in their vicinity." I perceive on the list of pledged lecturers, the names of "Hon. Henry W. Hubbard, of Alabama," "Hon. Robert Toombs, of Georgia," and as probable substitutes, "Hon. A. P. Butler, of South Carolina," and "Dr. William A. Smith, of Virginia." I understand, moreover, that your invitation was also sent to that lawless ruffian, the leader of the Missouri-Kansas bandits, David R. Atchison—that desperate demagogue, Leonard traitor to liberty, Stephen Arnold Douglas, of Illinois—that unprincipled blackguard and shameless bully, Henry A. Wise, of Virginia—and that monster in human form, John M. Mason, the infamous traitor of Fugitive Slave Law, also of Virginia. All these stand committed before the world as the most malignant enemies of the anti-slavery cause, the most ardent and able advocates of the slave system, and the most tenacious defenders of the accursed slave system to the end of time—as well as actual slaveholders, whose souls are steeped in pollution, whose hands and garments are dripping with the blood of enslaved millions, and who, instead of being politely invited and handsomely paid by you to utter their blasphemous and unchristianized opinions, are invited to deliver a course of lectures, which will be a disgrace to the city of Boston, and a disgrace to the cause of anti-slavery.

Gentlemen, you are an Anti-Slavery Committee. You profess to regard slavery as the sum of all villainies, and seek its overthrow. Pardon me if I express my astonishment, that you should so far forget what is due to your self-respect, your moral consistency, the dignity of the cause you have espoused, and the common sense of mankind, as to extend to some of the most wicked and as well as most infamous supporters of slavery, an offer to give them a liberal remuneration, if they will come to Boston, and do what in them lies to make this slavery community yet more hostile to freedom, and therefore more zealous in the service of the Slave Power.

I took occasion, in my public reply to Gen. Hubbard last year, to enter the same protest against a similar invitation extended to him; and I sincerely cherished the hope, that we should be spared the repetition of an absurdity so glaring, and an act so offensive.

Gentlemen, I wish to do full justice to your motives. You doubtless intended to do so, by inviting the most respectable slaveholders of the South to defend their slave system before Boston audience, additional interest will be given to the course of lectures—a more wide-spread discussion of the subject will be the consequence—our cause has nothing to fear, but everything to gain, from the most respectable slaveholders of the South, and we shall exhibit true magnanimity, and set an example that will put to shame the whole South for their barbarous treatment of the abolitionists.

Gentlemen, it would mortify me to believe that there lives the man who goes beyond me in a profound appreciation of what justice pertains to a noble, fearless and magnanimous course of conduct—to free discussion—to an untrammelled platform. If there be a journal more free, independent and impartial than the *Liberator*, I know not of its existence. If there be an organization which has more consistently maintained freedom of speech for all, and which has more consistently refused to be intimidated by the threats of the American Anti-Slavery Society, I have yet to learn its name.

But, gentlemen, there is but one step from the sublime to the ridiculous. Magnanimity, generosity, a good spirit, are all commendable virtues; but so are sound discretion, moral integrity, fidelity to principle. It is not in accordance with the eternal fitness of things, to invite men guilty of the highest kind of crime to come from a remote part of the country, and accept our proffered civilities, that they may show us the utility and excellence of robbing millions of our countrymen of their inalienable rights, and turning them into perishable property and articles of merchandise—of forcing them to live in a state of beastly uncleanness, by abolishing the institution of marriage—of perpetrating upon their bodies and spirits all conceivable outrages; and then to remunerate them liberally, and to render assistance to their inexcusable and horrible act of villainy! Why, gentlemen, this is to run charity and good will into the ground. It has no parallel among straight-forward and earnest men. It almost gives an air of caricature to your entire proceedings. It is not generosity, but impudence; it is not overcoming evil with good, but placing good and evil in the same category, making them equally deserving of public courtesy, and equality dubious as to which should prevail!

What is particularly surprising is, that you should have selected from among the slaveholders, and defenders of slavery, the most insolent, depraved, and desperate of them all—Atchison, Wise, Douglas, Mason, Toombs and Butler—the last men, even among slaveholders, (for there are grades among felons,) deserving of notice, much less of special consideration. I have already properly described all but the two last; and I beg leave to remind you, that Toombs has insultingly boasted that he will march his slaves around Bunker Hill Monument, and bid Massachusetts to liberate one of them at her peril. Mr. Butler is the incarnation of South Carolina over-seerism, and represents the State which imprisons and sells into interminable slavery, such colored citizens of Massachusetts as venture upon her soil, and which expelled from her limits our venerable and much-respected fellow-citizen, Hon. Samuel Hoar, and much clothed with all the official authority of the Commonwealth to seek in a constitutional manner, and by due process of law, to save these victims of Southern perfidy from their horrible doom. If we must allow our politeness to run in that direction, let us at least select the most decent and candid, not the most abandoned and malignant, among the men-stealers of the South, to favor us with the views prevalent in their vicinity.

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tion—so long will he continue to rob and oppress the victims of his cupidity. He must be made to feel, as does the foreign slave-trader, the overwhelming power of public sentiment—that he is a "son of the first rank," and that without excuse, he is deserving of universal abhorrence. Is your invitation to him, gentlemen, at all calculated to produce any such feeling?

Gentlemen, an act wholly unnecessary is labor lost. The adage, that "it is not worth while to carry coals to Newcastle," though trite, is in this connection both pertinent and instructive. Is the anti-slavery cause, even in its mildest phase, so popular in Boston—are the abolitionists and defenders of Southern slavery so few and odious—that you deem it a meritorious act to import the leading slaveholders of Virginia, Georgia, Missouri, and South Carolina, to sustain their horrible system against such overwhelming odds? How much for their advanced, in principle, on this subject, is Boston than Charleston, Richmond, or Savannah? What of the pulpits and churches of this city? What is the animating spirit of the *Daily Advertiser*, the *Conver*, the *Journal*, the *Traveler*, the *Chronicle*, the *Post*, and other newspapers? While therefore, the pulpit and press, the wealth, respectability, commercial strength, popular sentiment, and religious influence of Boston are all actively combined to "crush out" every vestige of anti-slavery feeling and action. Is it judicious or wise for those who are the victims of this all-prevailing pro-slavery sentiment to put their hands into their pockets, and proffer a liberal pecuniary bribe and every civility to induce the human-flesh-mongers, south of Mason and Dixon's line, to add their testimony to the general current among us? To ask is to answer the question.

Gentlemen, what would be thought of the sanity of the American Board of Commissioners, if instituting a course of lectures for the subversion of idolatry, they should invite some of the most subtle and malignant worshippers of Brahma to come over and "speak with the views prevalent in their vicinity"—offering not only to give them enough to defray their expenses across the Atlantic, but to put a handsome sum into their pockets? All Christendom would resound with mingled cries of derision and shouts of laughter. When it shall be deemed proper to hire burglars, highwaymen, counterfeiters, and pirates, to show that honesty, justice and mercy ought to be treated as fanaticism and madness and treason, then no objection can consistently be raised to securing the services of slaveholders in opposition to the sacred cause of human liberty.

We hold these truths to be self-evident—that all men are created free, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. The right of a human being to his own body and soul, therefore, is not a debatable question. It is to be affirmed and maintained, not argued or proved. No slaveholder needs to be enlightened on that point. No man living is more conscious of his perpetual injustice to his victims. The blood-reeking slave-code which he has enacted is the confession, if not the full measure, of his criminality. His guilt makes him a coward as well as a ruffian. Whatever may be his spirit or his manners, when his right to hold slaves is unquestioned, the moment that right is denied he operates like the touch of lightning, and he causes the dissembling tend to assume his true shape, that of a devil. He is then transformed into a wolf or tiger. His passions are set on fire of hell. He spurns all barriers, and defies all restraints. He is ready for imprisonment, tarring and feathering, hanging, assassination, or lynching in any form, and during Nathan who had accused him of violence and robbery. He is ready to use his fists, his daggers, his knives, his revolvers, and other instruments for torture and death. His trained bloodhounds are the embodiment of his own spirit. It is not light that he needs, but a heart of the flesh. He aspires, in the exercise of his tyrannical power over his slave, to exalt himself above all that is called God, and is filled with Satanic pride. What is the South but one vast graveyard, in which lie buried all noble aspirations, all reverence for human rights, all freedom of speech, all respect for justice? Truly,

The planters of Columbia
Are gods beneath the skies!
They stand the slave into the grave,
They lead on famine's sighs!
They curse the land, the land, the sea—
Lord, have they conquered thee?
With a frown looking down,
They curse the land and sea;
They rival hell, they libel heaven,
But not have conquered thee!

There are many questions, about which men may honestly differ, but the inherent turpitude of slavery is not one of them. The love of liberty is instinctive in the human breast. In the eloquent language of Lord Brougham:

"There is a law above all enactments of human codes: it is the law written by the finger of God upon the heart of man, and by that law, the noble and eternal, while men despised fraud, and loathed rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man."

This sentiment is confirmed by a distinguished Virginian, Judge James G. McDowell, when he says:

"You may place the slave where you please—you may dry up to your utmost the fountain of his feelings, the springs of his thoughts—you may close upon his mind every avenue to knowledge, and cloud it over with artificial darkness—you may rob him to labor as an ox, which lives on his work, and work only to live—you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and the idea that he was born free will survive it all. It is allied to his hopes of immortality—it is the eternal part of his nature, which oppression cannot reach—it is a torch lit up in his soul by the Deity, and never meant to be extinguished by the hand of man."

Slavery, therefore, is a heinous sin, not a debatable question. "If a man should propose to me," said Daniel O'Connell on a certain occasion in Exeter Hall, "a discussion on the propriety of picking pockets, I would turn him out of my study. For I feel that he should carry his theory into practice. But he who thinks he can vindicate the possession of one human being by another—the sale of soul and body—the separation of father and mother—the taking of the mother from the infant at her breast, and selling the one to one master and the other to another, is a man whom I will not answer with words. When an American comes into English society, let him be asked, 'Are you one of the thieves, or are you an honest man? If you are an honest man, then you have given liberty to your slaves. If you are among thieves, the sooner you take the outside of the house, the better.'

It may be said, gentlemen, that in declining your courteous invitation I display as in *hera* a spirit as Mason, Wise, Atchison and Douglas, and stand rebuked with them by the readiness of Messrs. Toombs and Hilliard to take up the gauntlet flung down to them. My reply is that the former act entirely consistent with their slaveholding theory; while the latter are clearly conceding it to be a matter of controversy, and therefore one of uncertainty. Would they gravely discuss the question, whether there can be any property in merchandise, houses, ships, or other productions of human industry? And do they not declare that God and nature make property in man as sacred as any other property? Why then allow it to be an open question? If the Lord be God, serve him; if Baal, then serve him!

I may be reminded, that none of the distinguished speakers, who are to appear in defence of freedom, had thought of objecting to the invitation to southern slaveholders. Perhaps they have not thought of all about it, and may yet regret that they had not done so before committing themselves. "To their own master they stand or fall." I condemn them not. It is for each one to be fully persuaded in his own mind, and to act accordingly. Far be it from me to dictate the course for others to pursue, under such circumstances—mine is a poor, and I must be true to my convictions, even at the risk of giving offence, or being grossly misunderstood and misrepresented by the enemies of impartial liberty.

Not doubting your earnest desire to promote the cause of universal emancipation—believing you have acted from the best motives, though un-

wisely—thank you for your kind overture—and convinced that the most effective lecture I can deliver is to record this frank and honest testimony, I remain, gentlemen, with high consideration,

Yours, for no union with slaveholders,
WM. LLOYD GARRISON.
Dr. SAMUEL G. HOWE, and others, Committee.

The Anti-Slavery Bugle.

SALEM, OHIO, NOVEMBER 24, 1855.

THE SALEM FAIR.

The time is approaching for the annual fair in Salem. We hope the friends of the cause will remember this, and prepare and forward their contributions in season, that the managers may know what they have to rely upon. This fair has become one of the most reliable sources of revenue to the Western Anti-Slavery Society. And those who wish to see the labors of that Society prosecuted more extensively and vigorously, will of course contribute with corresponding liberality to the Fair. We shall refer to the subject again.

THE CONTENTS OF OUR PAPER.

Mr. Garrison's reasons for not participating in the course of lectures on the subject of slavery, in Boston, are characteristic of his life long purpose to have no complicity with slaveholders and to be in no wise partaker of their guilt, and whether his reasons may be judged satisfactory or otherwise, he has administered a telling and ever-needed rebuke to that complacent and ever-yielding spirit of the North, which induces our Judge Kane's by way of state comity, to introduce slavery into Pennsylvania for the convenience of North Carolina—which induces the churches and Doctors of Divinity to induce to them the fraternal courtesies of church fellowship, and our people generally in all their social relations, to treat them as honest men and courteous gentlemen, rather than as criminals of the most infamous and guilty character. The wealth and power of the slaveholders has hitherto most effectually shielded them from the visitation of social as well as from moral and political justice; and we think Mr. Garrison did not err, when he preferred this method of testifying against slavery, rather than that of the public lecture under the circumstances proposed.

THEODORE PARKER'S DEFENCE, from which we publish a thrilling extract, is an imaginary one, and yet on that account none the less valuable. All of our readers may not recollect the fact.

Mr. Parker, with Wendell Phillips and other gentlemen were arraigned for resistance to the Government, in that by their speech denouncing slavery, they incited to the attempted rescue of Anthony Burns. When they came to trial, however, public sentiment had so spoken against the contemplated outrage, that Judge Curtis feared to proceed and suggested to the mortified Prosecuting Attorney several flaws in his conduct of the case, which vitiated his proceedings, and in consequence of which this judicial attempt to punish free speech was abandoned, of course it was merely a convenient method of getting out of a "bad box." For had the public sentiment of Massachusetts warranted it, Judge Curtis and prosecutor Hallet, would have found no scruple in adopting illegal forms to secure a conviction had they been needed, and had such a conviction been thought desirable by the slaveholders. But they had not courage for their undertaking, and Mr. Parker and his associates were dismissed without trial. This defence is one that Mr. P. thinks fit to have been made, had the trial proceeded. In this our readers will agree with him, so far as the extract we have published is a sample of the work.

Gov. JOHNSON'S MESSAGE.—The extract we give from the message of the Governor of Georgia, shows clearly the purpose of the professed Southern disunionists. It is to intimidate, and only to intimidate, that they get up disunion Conventions and threatened us with the terrors of separation from their company in this government. It is a part of their deliberate plan to drive Republican Congressmen from their position of slavery limitation and "no more slave States," that this bluster of disunion is now to be raised in Georgia, and probably extended to other States. It will offer a comfortable pretext to such doughfaces as wish to sell out to the slaveholders, to do so, and thus save the "blessed union," and the "dear people" from anarchy and blood. The people of the north should by every possible means fortify their representatives to resist these diabolical plots of the slaveholders.

That those who are really in love with the Union have nothing to fear from Governor Johnson and his disunion convention, is evident from his own language, as the reader will perceive. The convention is necessary to teach the North that the slaveholders "are in earnest" in their threats. Aye, and something more than this convention will be necessary to teach thinking and intelligent men, that there is really a serious danger from the south. Governor Johnson is evidently deeply impressed with the fact that northern union is essential to the continuance of slavery. Hence his advice for "deliberation" and "caution"—and hence his notice to the north that even a resolution of disunion, would leave months of space for repentance. Even then all that is required of the contumacious north, is submission and penitence.—Only admit Kansas as a slave State, and she would be condescendingly forgiven and received again into the fraternal embrace of the Government of slaveholders. Gov. Johnson and his associates are evidently patterning after some incompetent school masters we have known, whose only resource for government is in threats, but whose pupils very soon learn, that their safety from all danger is in proportion to the horror and apparent earnestness of the threat. The south for years has threatened disunion, and now when she most fears her threats will be truthfully estimated as ridiculous, she for effect calls a convention to swear that she means them. A slight exhibition of northern manhood has compelled her to this extreme measure. A suitable manifestation of the same spirit would compel her to yield altogether, and for the sake of a union with a manly, self-respectful north, to emancipate her slaves, especially when the crushing burden of holding them should be thrown exclusively upon herself. If, therefore any thing was necessary to reveal the shallow hypocrisy of this southern bluster, Gov. Johnson has effectually done it, and the timid north may henceforth estimate it at its true value.

AN EXHORTATION.—Benette Herald exhorts Toombs and Hilliard, the slaveholders who are to defend "the institution" in Boston this winter, "to be bold and thorough" in their defence.

THE WILLIAMSON PETITIONS.

We wish to urge our friends who have received petitions to circulate them promptly. The present is the time. Judge Kane stands unshaken from even the least of his offences against freedom. He is a dangerous enemy of freedom, and whatever can be done by the people to remove him from his position of influence for evil, should be done. At all events their rebuke should be clear and strong. Such a rebuke they can give by leading the table of the House of Representatives with petitions for his impeachment.

In a recent speech in Philadelphia, J. Miller McKim, speaking of Williamson and Kane said: "We were all glad, to be sure, that Mr. Williamson was out of prison and that he was restored to his wife and family and his daily business, but, beyond that, he didn't know that there was an especial cause of rejoicing."

"It could not be claimed for Mr. Williamson that he had gained a triumph; none of the questions in dispute had yet been settled, and the wrong which Judge Kane had perpetrated in this case, personal and public, is as yet unrepaired and unatoned for. Let those who find comfort in the belief that Judge Kane has 'backed out' enjoy all they can from this source. He has done what he has done thus far, with impunity and without rebuke, except from public indignation."

"He has imprisoned an innocent and honorable man arbitrarily and unjustly, and kept him in prison till he chose to let him out. He has degraded the habeas corpus by perverting it to the use of slave-catching. He has been the means of annulling virtually that beneficent process. He has laid down doctrines which practically make Pennsylvania once more a slave State. To be sure he has been rebuked by the press and by good people of all parties; but he is sustained by the Supreme Court of the State, and he is sustained by the Federal Government. It is idle to say that Passmore Williamson has triumphed, or that Judge Kane has been defeated. The contest is not yet settled, and it remains to be seen what will be the issue."

A MARVEL.—It is the business of newspapers to chronicle the wonders of the day. Among the most noticeable of these is the fact that recently a man has been sentenced to a fine of \$1,000, six months imprisonment, and the forfeiture of certain slaves which he had illegally sold, so as to separate mother and children. Such a sale seems, in fact, to some old Louisiana law, probably one in force when the Territory was purchased from the French, and which has lain a dead letter ever since. What has brought about this novel exhibition of legal humanity in New Orleans we are not informed by the paragraph from which we learn the fact. The public must not suppose from it that it is the fashion of Louisiana Courts to enforce such laws, or that it indicates the practice of slaveholders in that State.

In the numerous slave markets there found, slave mothers and slave children are sold daily without the least regard to their separation or any fear of this law which has been so unusually executed upon Mr. Hunter. Nor must it be supposed that the slaves obtained their liberty by this decision. They were forfeited to the man who sold them, but these persons were not delivered to themselves, perhaps to the State—or the church or the informant against the man who sold them.

THE KANSAS FREE STATE CONVENTION.

The members of the Convention who have assembled to form a "Free State" Constitution for Kansas, are developing their ideas of freedom in a manner not at all creditable to themselves. First they placed an unprincipled Hunker (who voted for the Douglas bill in the last Congress), at their head as president of the Convention. And as a reward for their honor, President Lane is laboring to bring the Convention to endorse that bill, and to make it the foundation of their State organization. Thus endorsing President Pierce and his administration. In this a majority of the Convention do not harmonize with Lane and his Pierce associates. But in regard to the right of free suffrage, Lane and a majority of the Convention are in entire harmony.

A proposition was introduced limiting the right of suffrage to white male citizens. The following sketch of the discussion and the vote on this proposition will show what kind of a Free State they intend to make of Kansas.

Mr. Lane retorted on the language used about perjury. He declared himself in favor of black laws, and said that in defending these he was defending the Free State Party of Kansas. Robinson of Lawrence replied. He had also declared himself in favor of black laws, but he intended to say that those who understood such laws, and felt them as he did, would perjure themselves by voting for them. He alluded sarcastically to those who were going to support such laws from policy, and said he would call for the years and ways on the question, so that the record of those who had sustained them should go down to time when the odious character of such laws should be felt and condemned.

Smith of Franklin did not care for black laws, but hoped the report would be sustained, as suitable to the wishes of the people. Wakefield of Bloomington did not say he would vote for black laws, but his preference for them was apparent.

Emery of Lawrence was in favor of the black laws on policy. He alluded to Dr. Robinson's declaration that he would call for the years and ways, and assured the convention that he had no objections. Parker of Leavenworth did not wish to stir party questions here, but was in favor of, and would aim to weave into this constitution the policy already taken. He was a Democrat. Alluded to Delany on Massachusetts, and complimented Massachusetts, and especially Cambridge, the classic shades of which were still dear to him. He thought Emery's quotation from the Declaration of Independence very inappropriate. Did not think "all men are created equal," but admitted they should be. Was in favor of universal liberty, irrespective of color, as an abstract proposition, but did not want negroes here, free or slave. Brown of Ossawatimie moved to strike out all restriction about color and simply insert the word "citizen," leaving the Legislature to decide the matter; thought this proposal would harmonize conflicting opinions. The amendment was voted down.

Cutler of Doniphan wanted to know if this convention was to be abolitionized? If the constitution was to be made Abolition, let's do it; if not, let's not. Schuyler of Council City protested against the course the committee of the whole was pursuing, and urged on the members the propriety of confining the members to the business before them. Robinson's amendment to omit the word white, received seven votes against thirty-five in favor of deciding a man's right to self-government by his complexion.

REPUBLICAN JUBILEE.—The Republicans of this State held a jubilation at Columbus over their recent victory, on the 14th inst. Judging from the reports we have seen, it turned out a very great affair. Two sessions were held, several speeches made, and a great supper eaten with an appropriate number of toasts. Gov. Chase was among the Orators.

WHAT THE SLAVEHOLDERS INTEND.

Ex Governor Reeder has given notice to Whitfield the Missouri Representative of Kansas Territory in Congress, that he shall contest his election, and also notifies him of the times and places at which he shall take depositions relative thereto. To this Whitfield replies in over-seer style. He closes as follows:

"This brief exposition is not given as due to you but to the end that the attention of the American people and of the House of Representatives to which you intend to appeal, may be directed to the true nature and grounds of the strife you seek to provoke. And though I shall pay no regard to your preliminary movements, you will find that I shrink from no investigation, however searching. If the House of Representatives shall so far forget its self-respect and its regard for public duty as to order a scrutiny upon such showing as you will be able to make, you will find me prompt in the defense of my own rights and those of my constituents."

October 17, 1855. J. W. WHITFIELD.

Upon this the Tribune remarks:

The game to be played to defeat the will of the people of Kansas is here made manifest. Whitfield is to claim the seat first as a matter of right, to be held by him pending the decision of the House. Then he will await the opening of Reeder's case, and when all the testimony on that side shall be in, he will plead surprise, and ask for time to send to Kansas and take testimony. In this way he can spin out the contest and avoid a decision for months—he meantime snug in the seat and Reeder vainly knocking at the door.

U. S. SENATOR.—Some of our Republican contemporaries are waxing warm in presenting the claims of their respective favorites for election to the U. S. Senate. Hiram Griswold and Bonj. F. Wade are the men proposed. We may perhaps give an opinion, though it will probably not elect or defeat either of them. We are very decidedly a Wade man. Senator Wade has more of those elements of character which qualify him to meet and defy the slaveholding bullies of the Senate than Mr. Griswold. His impulses and purposes may not be better or more decidedly anti-slavery. But he has more of that indispensable material at Washington—stiff back bone. We go for Wade therefore, for so long as Ohio is to have a Senator, any how, we don't believe she can elect one more proof against Southern corruption—more defiant of Southern threats, or more honestly a friend of freed-men.

A DEMOCRAT'S VIEW OF IT.—How Ohio Democrats view the rights of man to liberty, and what their estimate of them in comparison with the rights of slaveholders, may be gathered from the following paragraph from the Cleveland Plain Dealer. Says that eminently Democratic print:

Kansas will come into the Union with a constitution prohibiting slavery, but at the same time protecting the rights of those who may now hold slaves in the Territory.

The paragraph luminously records the fact that the writer is a slave holder in heart and purpose, but is very murky in regard to anything else. Slaveholders have a right to hold slaves. That is clear.

OUT AT LAST.—The New York Tribune noticing the manner in which the Know Nothings triumphed over their recent successes in that State says:

Before Election, we heard a great deal of what "our" would achieve in our State—how the Bible was to be put into the State, and the Pope taught to mind his eye, and the aliens convinced that Americans would rule America. Since the victory was won, however, we hear very little from the organs of the victors about Pope or Bible, or the necessity of altering the N. T. organization. On the contrary, so far as we can judge from their language, it is the slaveholders that we have been fighting about, and the verdict is not so much against Foreigners as against "Black Republicans," who seek to make Kansas a Free State, and thus endanger the harmony and perpetuity of the Union. In fact, "our" while he was shouting himself hoarse over the perils of Catholic domination and priestly supremacy among us, has at heart been intent on nothing but saving the Union and cutting a few runaway niggers.

OHIO AGRICULTURAL COLLEGE.

On our last page will be found an article in regard to the recently established Ohio Agricultural College. The College commences its session in Cleveland on the first of December and will continue its sessions twelve weeks. The instruction is communicated in lectures and embraces:

- 1st. Those subjects that relate to the land. Geology, Mineralogy, Chemistry, &c.
- 2d. Those that relate to Plants. Botany and Vegetable Physiology, Field Crops, Orcharding, Gardening, &c.
- 3d. What relates to animals. Comparative Anatomy and Physiology; Natural History of Domestic Animals—Veterinary Medicine, Insects, &c.
- 4th. What relates to labor. Rural Architecture and Landscape Gardening, Draining, use and construction of Implements, Surveying, Farm Book Keeping, &c. &c.

LECTURES.

Prof. J. P. Kirtland, Prof. D. Concomb, Prof. Sam'l St. John, Prof. J. H. Fairchild, Prof. N. S. Townsend.

THOMAS BROWN, Cleveland, Ohio is Secretary and may be addressed for any desired information. The lecturers rank first among the able and scientific men of our State, and Professor Townsend and Kirtland are practical cultivators. We cannot speak of the other gentlemen in this particular.

"The People's Paper," devoted to the interests and progress of man," is now in process of publication.

Its professed purpose is to arrest monopoly everywhere, but especially in the educational and commercial departments. In the former, it proposes to unite science and art, industry with studios habits, and repudiating systematic classification, routine and gradation, to have separate rooms for different branches, so that the student may choose his own time for recitation and receiving instruction, as well as his own studies. In the latter, it proposes to dispense with "Middle men" and thus bring Producer and Consumer in contact. They estimate that transportation and other necessary expenses may be covered by five per cent in exchange of products between the east and west; by which they mean that the Bostonian may for 105 dollars, buy the flour, pork &c. for which the Ohio farmer received \$100, who in his turn shall obtain for \$105 that for which the New England producers received 100.

There can scarcely be a doubt that the principle is right or that it can be reduced to practice if they can guard against the causes which have produced failure in similar enterprises. These, it is believed, are principally over sanguine anticipation of results; individual obligations to a class whose interests are antagonistic and a want of that good temper which is essential, to amicable co-operation for common benefit. To these probably may be added an unwise hankering after return to old ways.

M'LE RACHEL has performed in New York City twenty-nine times, with an average receipt of \$3600 per night.

LETTER FROM AARON M. POWELL.

YPSILANTI, Washington Co., Mich., Nov. 12th, 1855.

To the Editor of the Bugle.—Immediately after the Anniversary Meeting of the Michigan Anti-Slavery Society, held at Battle Creek, I visited Barry County, in this State, and while there held a series of twelve meetings. A considerable portion of Barry County remains yet unimproved and unsettled, in consequence of the high prices at which the land has been held—it having (unfortunately for the county) fallen into the hands of non-resident speculators, several years ago. Of late however, there has been an increased tide of emigration to this region of country, from New York, Ohio, and elsewhere, and the unimproved lands are fast being purchased by actual settlers, many of whom are engaged in the clearing process.

My first meetings were held in Johnston, in the Culver District. I also gave one lecture to a small, but very attentive audience at Bristolville. Accompanied by my friend, Jons Culver, who is a devoted, and uncompromising Abolitionist, I visited Hastings, the county-seat of Barry Co., and had two very good meetings, which were held in the Court House. Hastings is a thriving village, containing, I believe, about fifteen hundred inhabitants, and is located twenty-five miles north of Battle Creek. Ours, I believe, were the first Division Anti-Slavery meetings, ever held in the place. I am indebted to Judge Greenfield, Messrs. Ray, Van Brunt, and others, for their friendly co-operation.

Returning to Johnston, I held meetings in several School Houses in different parts of the town. Three years ago, our friend BERNARD S. JOSEPH held a series of meetings in this town, and preached, with good effect, the Anti-Slavery gospel. One man, a Mr. CRISSEY, a resident of the Gregory District, and a member of the Episcopal Church, pretends to have been very much shocked by the discovery, (as he supposes), that Mr. Jones is an infidel. Among other things which excited his alarm, friend Jones, while stopping at his house, refused to pray, or ask a blessing at his table!

I was invited to hold a meeting in the Gregory School House, by a Mr. Fisk, who resides in the District. The said Mr. Crissey chanced to call on Mr. Culver's, where I was staying, and having ascertained that I was a representative of Garrisonian Anti-Slavery, he resolved that their house should not be opened for the meeting if he could prevent it,—he being one of the School Committee, and having the key in his possession. He thought our doctrines were of the Devil, and told us that the inhabitants of the District, had concluded not to have any more such meetings in their household that we might rest assured that there would be no meeting.

However when the evening arrived, we went to fulfill the appointment, and found nearly all of the proprietors of the School House present to attend the meeting. But our zeal was defeated of assisting piety, and slave breeding religion—Mr. Crissey—true to his avowed purpose, refused to give up the key, even against the known wishes of a large majority of the proprietors of the house, whereupon one of the number, by authority of the others, entered the house through a window and removing the lock from the door, opened it for the meeting. By their unanimous request, I went in, and we had a very interesting and satisfactory meeting, at the close of which it was proposed that a second, should be held the following evening. The second meeting, like the first, was of an enthusiastic, and interesting character. Our pious opponent, who would have prevented the meetings, if he could, is likewise a member of the so called "Republican" party.

On Sunday, Oct. 21st, I held three meetings—one in the morning in the Culver District, and in the afternoon, and evening, in the Monroe District. These meetings were attended by the Rev. ALEXANDER ATCHISON, who has recently emigrated from Ontario Co., N. Y., and located in this town, with a view to preach as a kind of missionary, eventually, I suppose, to build up a Church.

This Reverend apostle for the slaveholding Government, and the proslavery religion of this country, availed himself of the freedom of our platform to most grossly misrepresent, and vilify the Abolitionists, and labored very hard to excite the prejudices of the people against our movement. It was said by some, that he pursued such a course for the purpose of bringing himself into notice in the community as a "defender of the Faith," thereby to make

